

GEORGE V. IS CROWNED KING OF BRITAIN

(Continued from Page Five)

There is the central ornament, to which are added smaller and more elaborate ones, each of them divided from the next by a silver ornament. At each end there is a square panel bordered with blue and white and worked with the red cross of St. George, on a silver ground. The whole is lined with rose silk.

The imperial mantle, or pall, is similar to a cape. It fits just on the shoulders and is fastened in front by a clasp. It is of cloth of gold made of plate-gold threads, worked with blue and white. Beneath this silk is a blue muslin and underneath this the lining of Indian red satin. A design of laurel leaves is embroidered on cloth of gold and forms a background to the general adornment of the robe, consisting of emblems in various colors. The emblems, comprising the imperial crown, the imperial eagle, the rose, shamrock and thistle, with the lotus flower of India, are encircled by wreaths of laurel leaves. The eagles are embroidered in silver, the lotus flowers in white, the rose, shamrock and thistle in their natural colors, and they are repeated over the whole surface of the robe, rendering it, with the laurel leaf ornamentation, very rich and magnificent. The emblem of the eagle is said to be derived from the imperial eagle of Rome.

The royal robe of state which the king wears while proceeding from the vestibule of the abbey to the "chancel" where he takes his place during the ceremony, is of rich crimson velvet, embroidered with heavy gold lace. It has a train of great length and is lined throughout with royal ermine, hundreds of skins being necessary for this purpose. This is spotted with more than 10,000 small pieces of black fur.

After the ceremony his majesty will leave the abbey attired in a robe of royal purple, under which he will wear an under coat of purple. On his head he will wear the imperial crown.

The regalia, properly so called, brought into use at the coronation, comprise St. Edward's crown, the scepter, the virgins or rods of power, the orb or round of sovereignty, the sword of mercy or clemency, the two swords of justice, temporal and spiritual, the ring of alliance with the kingdom, the armillae, or bracelets, the spruce of chivalry and the sacred and royal vestments.

The ancient regalia were destroyed by the Republicans in 1649 by order of parliament, but were replaced by articles of a similar kind made for the coronation of Charles II in 1662. These, together with the crown jewels, are kept in the Tower of London.

St. Edward's crown is the official crown of England with which the monarch is usually crowned, although Edward VII made an exception, as on that occasion it was merely carried in the procession. George V will be crowned with it, afterwards changing it for the imperial crown in which he will leave the abbey.

The original St. Edward's crown was destroyed by the Republicans in 1649, and a replica was made of it in 1662 by Sir Robert Viner for the coronation of Charles II. It is a very rich crown of gold, encircled with pearls and precious stones of many kinds, comprising di-

amonds, rubies, emeralds and sapphires. It has a mound of gold at the summit, with a fillet of gold, and is encircled with precious stones. There is a cross of gold garnished with jewels and three large pearls, one of which is fixed on the top and the other two hanging from the ends of the cross. Around the base are four crosses and four fleur-de-lis of gold, all encircled with jewels. Four circular arched ribs from the top of the crown, all meeting beneath the mound of gold and forming a pedestal. The cap within the crown is of crimson velvet lined with white tulle and turned up at the edges with ermine. The crown is carried in the procession on a cushion by the lord high steward just in front of the monarch.

Scepters, which take a prominent place in the coronation ceremony, are more ancient than crowns as emblems of sovereign dignity.

The royal scepter, or king's scepter, with the cross, is borne by the monarch in his right hand. It is made of gold and is 2 feet 9 inches in length, the upper part of it being encircled in ten bands of ermine and enamel, while the foot extends out into a base profusely ornamented and adorned with precious stones. The great amethyst orb rests at the top on pieces of gold work resembling an arched crown, and the cross on it is richly set with diamonds.

The virgins, called the scepter with the dove, is held in the king's left hand during the ceremony of investiture. This is quite plain, except at the knob and pommel and in the center, where it is jeweled. The distinction between the royal scepter and the virgins is that the former has a cross at the top, while the latter has a dove. The virgins is of gold, 3 feet 11 inches in length, 1 1/2 inches in diameter at the handle and 2 1/4 inches at the top. A circle of table diamonds decorates the center and at several places there are precious stones. At the top beneath the white enamel dove is a globe surrounded with rose diamonds and a cross.

The queen's scepter with the cross is of gold ornamented with diamonds and other stones. It is 2 feet 10 inches in length, and is surmounted with a mound and cross bearing out of fleur-de-lis. It resembles the royal scepter as regards embellishment, but it is smaller in every way.

The queen's scepter with the dove is almost similar in design to the scepter with the cross, but the mound on top is surmounted by a cross, on which is placed a white enamel dove.

St. Edward's staff, carried before the king in the procession in the abbey, is of gold, and is 4 feet 7 inches long. It has 8 feet of steel 1 1/4 inches long, while at the top are an orb supposed to contain a fragment of the true cross and a cross. The ornaments are of gold and its diameter is about 1 1/4 inches.

The queen's virgins is a scepter of white ivory 3 feet 1 1/2 inches long. The pommel and ornaments are in gold, as well as the mound and cross at the top. It carries at the top a white enamel dove.

No fewer than four swords play a part in the ceremony of coronation. The principal of these is the sword of state, which is a two-handed weapon

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on, with a splendid scabbard of crimson velvet decorated with gold plates of the royal badge. The blade itself is 32 inches long and about 2 inches broad. The guard, hilt and pommel are of gilt metal. One side of the guard is shaped like a lion and the other like a unicorn. The scabbard is very elaborately ornamented, the center plate bearing the full royal coat of arms of England with support. The sword is borne in the procession in its sheath.

The next most important sword is the coronation, or pointed sword of mercy. It is 4 inches long with the hilt, the blade itself being 32 inches in length and almost 2 inches in breadth. The handle is of fine gold wire. The scabbard is in crimson velvet with a scroll of gold braid, but the sword is held drawn before the king.

The pointed sword of spiritual justice has a blade 40 inches long, which is also carried drawn before the king. It is very similar to the coronation sword, except for the ornamentation of the blade.

The sword of temporal justice is a sharp-pointed weapon, with a scabbard in all respects similar to that of the coronation. It is carried drawn in the bearer's left hand in front of his majesty.

The great golden spurs, as the emblem of chivalry, are carried in the procession, and at the proper moment in the ceremony are brought to the king by the lord great chamberlain, who touches his majesty's heels with them one after another and then returns them to the altar. They are most elaborately wrought round the outer edge as well as at the buckle and fastenings. They are similar to the spurs worn by the Anglo-Saxons and Normans and have no rivets, but are in an ornamental point.

The ring of alliance, sometimes called in ancient writings "the wedding ring of England," is of pure gold, set with a large table ruby, violet in color, chased with the cross of St. George, and surrounded by a circle of 28 diamonds. It is joined like a bracelet so that it may fit fingers of different sizes.

The coronation ring of the queen is also of gold, set with a large table ruby and sixteen other smaller rubies.

King Edward's chair, on which all monarchs of England sit when they are crowned, has a very long history. It is generally known as St. Edward's chair, as a mark of respect to Edward the Confessor, near whose shrine in Westminster abbey it usually stands. It was made by order of Edward I, to hold the coronation stone, or stone of destiny, on which the Scottish monarchs used to sit when they were crowned. Edward I seized this stone when he had practically subdued Scotland and sent it to Westminster in 1296. At each coronation ceremony, with the single exception of that of Mary I, who was crowned in a chair sent to her by the pope, it is brought out of St. Edward's chapel and placed before the altar, in the eastern part of the abbey.

When Oliver Cromwell was installed in the office of protector it was taken into Westminster hall, which forms a portion of the parliament buildings opposite the abbey, and this was the only occasion on which it has ever been taken out of the abbey. The chair is made of solid oak, its various parts being pinned together, and, although considerably damaged by the effects of age and mutilation, it remains almost as firm as ever it was. Some of the original gilt and ornamentation may yet be seen, but at each coronation it receives a fresh covering of cloth of gold. Its dimensions are: Height, 6 feet 9 inches; width at the bottom, 3 feet 2 inches; breadth from front to back, at the top, 2 feet; width of the seat, 2 feet 2 inches; breadth of the seat from front to back, 1 foot 6 inches; height of the seat from the ground, 2 feet 3 1/2 inches; height of the elbow, 1 foot 2 inches.

Although the chair itself is of considerable antiquity, it is in reality the stone of destiny contained within its frame that gives it its prime importance. This ancient stone, which rests under the seat of the chair on a middle frame supported by four crouching lions, was placed in the abbey of Seon, in the Scottish county of Perth, as early as the year 850 by the then Scottish king Kenneth, and, although its previous history is lost in legend, it undoubtedly served for some centuries before that date as the coronation throne of the Scottish kings. The legends of the Scottish bards declare that it is the original stone on which the patriarch Jacob rested his head on the plain of Luz, whence it was carried to Egypt, and was afterwards brought to Spain by Gethulius, the son of Corus, who had been banished to Egypt from Athens by his father, and who married Scota, a daughter of Pharaoh, flying with her to Spain in order to escape the plagues and taking the stone with them. From Spain it is said to have been transported to Ireland, and afterwards to Scotland, by their descendants. Geologists, however, assert that the stone

is of purely Scottish origin and was quarried in ancient times out of the sandstone of that country.

A Celtic prophecy was originally inscribed on the stone by King Kenneth to the effect that:

"It shall speak to each, wherever this stone be found."

The Scots shall monarchs of that realm be crowned."

This prophecy is said to have reconciled many Scots to the union of their country with England.

HOW CEREMONIES ARE CARRIED OUT IN FULL.

London, June 22.—The impressive ceremonies of coronation day, including the coronation itself and the many details which accompany it, are all laid down with the exactness of official procedure, so that it is easy to foresee the series of brilliant events which are about to be unfolded.

Early in the morning the following is the first requirement specified in the official form:

"In the morning upon the day of the coronation early care is to be taken that the ampulla is filled with oil, and, together with the spoon, be laid ready upon the altar in the abbey church."

Outside the west door of Westminster abbey where the coronation occurs, the archbishops and bishops await the approach of their majesties, which is set for 11 a. m. Entering the abbey, the king and queen pass along the choir and up the stairs to an elevated platform known as the "throne." Passing in their dignities they kneel in prayer at altars set for them before their chairs of state, on the south side of the altar, then taking their places on the beautifully carved and historic state chairs.

Then the Archbishop of Canterbury, together with the Lord Chancellor, the Lord High Constable and the Earl Marshal, with the Garter King-at-Arms preceding them, goes to the east, south, west and north sides of the throne in succession, and proclaims in a loud voice:

"Sir, I here present unto you King George, the most excellent king of this realm, whosoever all you, who are come this day to do your homage and service, are you willing to do the same?"

The people signify their willingness by shouting "God save King George!"

The trumpets thereupon sound a loud fanfare and the sacred vessels and regalia except the sword are placed upon the altar, after which two bishops sing the Litany; the antiphonal service is recited and a short sermon preached, at the beginning of which the king, who has hitherto remained unseated, puts his ermine upon his head and retains it during the address.

After the sermon the coronation oath is administered, the king kneeling on the steps of the altar, after the Archbishop of Canterbury has put the formal question: "Sir, is your majesty willing to take the oath?" to which the king replies "I am willing."

The king then solemnly promises to govern according to law and to maintain the established religion, and with his hand on the gospels, swears "The things which I have sworn to do, I will perform and keep, so help me God." Then his majesty kisses the book and signs the oath.

Returning to his chair the king remains there while the religious service is continued and, after a short prayer, rises and is dressed by the Lord Great Chamberlain. Then he takes off his cap of state and proceeds again to the altar, in which he takes his seat. Four Knights of the Garter hold a canopy over him and the Archbishop of Canterbury anoints him.

While the archbishop pours the oil on the king's head he says: "Be thou anointed with holy oil." He then anoints the king's hands with the same oil.

Then he continues: "And as Solomon was anointed king by Zadok the priest and Nathan the prophet, so be you anointed, blessed and consecrated king over this people, when the Lord your God hath given you to rule and govern in the name of the Father, and of the son and of the Holy Ghost, Amen."

The king then kneels down while the Archbishop says a blessing over him.

The Dean of Westminster now places the colubum signet, or orb, over his majesty's shoulders, followed by the unicle, or dalmatic. The king's heels are touched with the great golden spurs by the Lord Great Chamberlain, and the sword of justice is girt round him, the Archbishop of Canterbury meanwhile saying: "With this sword do justice, the holy church of God, help and defend widows and orphans." This sword is then taken off the king, drawn from its scabbard and carried naked in front of the king during the rest of the ceremony.

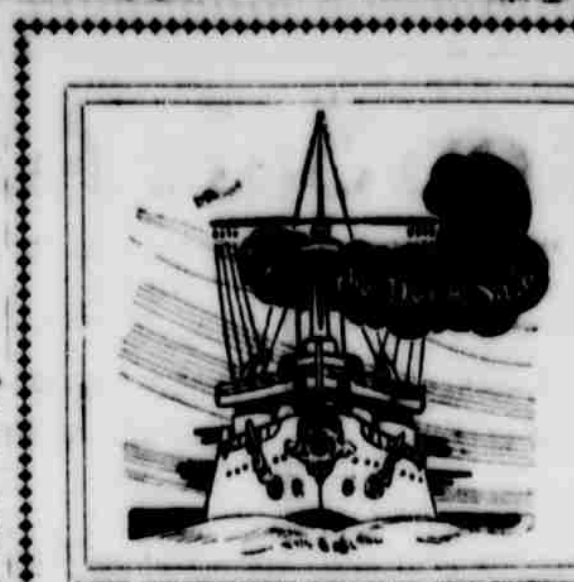
The king's investiture with the sword and the imperial mantle is then performed by the Dean of Westminster, the clasp being fastened by the Lord Great Chamberlain.

After the king has again taken his seat in St. Edward's chair, the orb is brought from the altar and placed in his hand by the Archbishop of Canterbury, who also places on his right hand little finger the ruby ring.

A glove is presented to his majesty by the lord of the manor of Worksworth, who claims this as an hereditary duty, and then the sceptre with the cross, the symbol of power, is put into the king's right hand, and the scepter with the dove, the emblem of equity and mercy, into his left hand.

The culminating point of the ceremony is the consecration of St. Edward's crown by the Archbishop of Canterbury at the altar, the venerable clergyman repeating in solemn tones the prayer: "O God, the crown of the faithful: bless, we beseech Thee and sanctify this Thy servant, George, our king; and as Thou dost this day set a crown of pure gold upon his head, so enrich his royal heart with Thine abundant grace and crown him with all princely virtues through the king eternal Jesus Christ our Lord, Amen."

After this prayer the Archbishop and bishops leave the altar and go toward the king, who has meanwhile taken his seat in St. Edward's chair. The Dean of Westminster brings the



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DEMOCRATS HERE TO TALK OVER THE SITUATION

"We Have Done Everything We Can for Statehood," Says Chairman McDonald of Central Committee.

ASKS REPUBLICANS TO GET OUT OF THE ROAD

The territorial Democratic central committee is in session in Albuquerque today, members being present from various parts of New Mexico. Sessions of the committee were held this morning and this afternoon in the Commercial club. A caucus of leaders of the Democratic party, both members of the committee and those not members, will be held this evening for the purpose of summing up the present political situation.

"We are gathered together today for the purpose of discussing matters in general," said Chairman W. C. McDonald of Carrizozo. "We are not going to do anything further regarding the statehood situation. We have done everything we can for statehood. We would like to see the Republicans get into the game now and help us get statehood through the house and senate. We have it up to the house and our Democratic friends in congress are plugging right along for its passage. All we ask is that the Republicans help us or get out of the road and stop blocking the game."

It was rumored today that the central committee discussed possible New Mexico candidates for the United States senate. Likewise it is said that the governorship was talked over at some length. Nothing regarding these rumors, however, could be confirmed by inquiry among the members of the central committee. Among those here for the meeting today are Chairman W. C. McDonald, Carrizozo; L. K. McGaffey, Roswell; W. B. Wagon, Silver City; Ed. Tittman, Hillsboro; A. C. Torres, Socorro; Summers Burkhardt and O. N. Marron, Albuquerque.

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